

**SAB SE AFZAL**

**AMAL**

**KONSA?**

✍ **Mufti Taqi Usmani D.B.**

**Hinglish (Roman Script)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نحمدُهُ ونُصَلِّي على رَسولِهِ الْكَرِيمِ - اَمَّا بَعْدُ .

Ye baab is baat ko bayan karne ke liye hai ke nekiyo ki bahut si qisme hai, aur iske zarie ye targeeb de rahe hai ke nek amal ke jitne tariqe hai un sab ko ikhtiyar karne ki koshish karni chahye, aam tor par ye khayal ibadaat, masalan namaz, roza tilawat, tasbihat, wagherah ke andar mashgooli ko log neki samajte hai.

## HAR KAAM NEKI BAN SAKTA HAI

Lekin bahut se kaam wo hai, jo hai to neki ke, aur Allah Taala ke pasandida amal; lekin jo log inko nek nahi samajte, aur na inko karne ka itna ahtemam karte hai, jitna in zahiri nek kaamo ko karne ka ahtemam kiya jaata hai.

Neki ko kisi ek qisam me khas mat kardo, ke bas yehi neki hai, koi doosra kaam neki nahi ho sakta; balke nek kaam ka mamla ye hai ke subah se shaam tak ki zindagi mein koi waqt aisa nahi aata ke jisme kisi na kisi nek kaam ka moka na ho.

## HAR KAAM MEIN NEKI KA PEHLU TALASH KARO

Aadmi subah ke waqt ghar se rozi ki talash ke liye nikalta hai, to wo jin marhalo se guzarta hai, in tamam marahil mein neki ke moke maujood hai, ye mat samjo ke bas subah fajar ki namaz ke liye masjid mein chale gae, aur namaz, tilawat, zikr o tasbeeh wagera kar liya, to bas neki ho gai, aisa nahi; balke saari zindagi neki chahti hai, aur har wo kaam jo koi insan kar raha hai usme neki ka pehlu talash kar sakta hai.

## MUKHTALIF SAHABAH KO MUKHTALIF JAWABAT

Hazrat Abu zar Gifari رضي الله عنه farmate hai mein ne arz kiya Ya Rasoolallah! Konsa amal Allah Taala ke yaha sab se zyada afzal hai? Nabie karim صلی اللہ علیہ والہ وسلم ne jawab mein irshad farmaya: sab se afzal hai, Allah Taala par imaan lana, aur uske raste mein jihad karna, yaha ye arz karna hai ke mukhtalif moko par mukhtalif Sahabah رضي الله عنهم ne is tarah ka sawal kiya, aur Nabie karim صلی اللہ علیہ والہ وسلم ne mukhtalif jawab diye, kahi "iman billah" kahi, jihad, kisi moke par waliden ki "farma-

bardari" aur unke saath huse suluk, kisi ko aap ne ye jawab diya ke tumhari zaban Allah Taala ke zikar se tar rahe, wagehra.

## **MUKHTALIF LOGO KE LIYE MUKHTALIF HUKAM HOTA HAI**

Mukhtalif jawabat is liye diye ke har moke ka hukam mukhtalif hota hai, kisi insan ke liye afzal amal ye hai ke wo waliden ki khidmat va itaat kare, kisi ke liye afzal ye hai uski zaban Allah Taala ke zikar se tar rahe, bahar haal! Mukhtalif logo ke mukhtalif halat hote hai, is liye har shakhs ka hukam mukhtalif hota hai.

## **SHAIKH KI ZAROORAT AUR USKI AHMIYAT**

Isi liye shaikh ki zaroorat hoti hai ke wo batlata hai ke kis shakhs ke liye konsa amal afzal hai? Har shakhs ke halat aur zaroorat ke aitebar se mukhtalif amal afzal hote hai.

Masalan ek shakhs ibadato ka paband hai; lekin waliden ke saath uska bartao achha nahi hai, aur unke jo huqooq hai wo ada nahi karta, us ke liye yehi jawab hoga ke tere liye tere liye waliden ki itaat aur farma bardari sab

se afzal hai.

Aur ek shakhs hai jo baqi saare amal sahi anjam deta hai lekin uska dil zikar ki taraf maail nahi hai usko ye jawab diya jaaega, tere liye zikar sab se afzal hai.

Bahar haal! Haalat insan ke mukhtalif hote hai, usi ke lihaz se afzal amal bhi badalta rehta hai.

## IS SHAKHS KO ZIKAR SE ROK DIYA

Agar aadmi apne zehen se khud ke liye afzal amal pasand kar le ke mere liye ye amal bahut achha hai, iske natije mein insaan ke sahi raste se "behek" jane ke khatraat hote hai.

Hazrat Thanvi رحمۃ اللہ علیہ ke paas jo log islah ke liye aate the, unme se har ek ke saath alag mamla farmaya karte the

Ek sahab bahut zyada zikar kiya karte the, jab wo Hazrat Thanvi رحمۃ اللہ علیہ ke paas islah ki garaz se gaye, to Hazrat ne zikar taqriban chhudwa diya, aur farmaya ye zikar chhod do, doosre kaam karte raho, kyu? is liye ke aap jante the, ke ye shakhs jo zikar kar raha

hai, is zikar se iske dil mein ye khannas peda ho raha hai, ke mein bada aabid aur zahid ban gaya hu, aisi surat me zikar ki kasrat se faaida dene ke bajae ulta nuqsan karti hai, jitna zikar karege uske dil mein "ujb" aur takabbur peda hoga.

## MAJLIS MEIN ZIKAR NA KARNA CHAHIYE:

Isi liye buzurgo ne farmaya: agar kisi majlis mein insan betha huva hai, aur majlis mein deen ki baate ho rahi hai, aur ye sun raha hai, to is waqt sab se afzal amal ye hai, ke aadmi deen ki baat ko gor se aur tavajjuh se sune.

Baaz log ye sochte hai ke chalo khali bethe hai thoda sa zikar kar le, lekin buzurgo ne is se mana farmaya hai ke jab majlis mein Quran aur Hadees ki baate ho rahi ho, to zaban se bhi zikar na kare, balke is waqt afzal amal ye hai ke deen ki baat gor se suno, ab agar koi aiteraz kare ke hume zikar se rok diya.

Bhai! Zikar se nahi roka, balke be-moka zikar karne se roka hai, ye moka iska hai, ke deen

ki baat gor se suno, amal ki niyyat se suno, aur us par amal ki koshish karo.

## **HAR SHAKHS KI ISLAH KA TARIQA ALAG HAI**

Is liye shaikh ka kaam bada naazuk hota hai, Hazrat Thanvi رحمۃ اللہ علیہ ke yaha ye hota tha, ke agar aap ne dekha ke ek aadmi ke dimag mein takabbur hai, to us shakhs ke zimme ye duty laga di ke masjid mein jitne namazi aate hai, unke jute sidhe karo, bas ye karo, namaz ke baad ye logo ke jute sidhe kar rahe hai, na koi zikar, na koi wazifa, is shakhs ko is amal se jo milna hai wo mil jaya karta tha.

## **APNI MARZI SE ILAAJ MAT TAJVEEZ KIYA KARO**

Lekin yeh sab kaam bhi apni marzi aur tajveez se mat kiya karo, mere walid sahab (Mufti Shafi رحمۃ اللہ علیہ) ki khidmat mein ek shakhs aaya karte the, unhone isi tarah masjid ke bahar logo ki "jutiya" sidhi karni shuru kar di, walid sahab ko pata chala, to un sahab ko bula kar farmaya:

Tum ye kaam har giz mat karo, aap ne unko mana is liye kiya, ke is se usko nafa

hone ke bajae nuqsan ho raha tha, is liye ke unke dil mein ye khayal peda ho raha tha, mein ne kitni badi qurbani di, aur kitna bada kaam anjam de raha hu, ab bajae faaide ke nuqsan ho raha hai; is liye is kaam ko chhudwa diya.

## **AISA SHAKHS MAUT KE KINARE PAR HAI**

Lihaza apni tajveez aur raay se koi amal karna aisa hai, jaise koi shakhs bimar hai, aur kisi doctor ke paas jane ke bajae kitab dekh kar apne liye koi nuskha tajveez kar le, ke fala doctor ne is bimari mein ye ilaj tajveez kiya tha, lihaza mein bhi apna ilaj is nuskhe ke mutabiq karlu, aisa shakhs har waqt maut ke kinare par hai kisi bhi waqt mar sakta hai, isi tarah aaj dunya mein jo gumrahiya phel rahi hai, un sab ki bunyadi wajah "khud raayi" hai ke apni raay se ek raasta ikhtiyar kar liya.

## **IMAN AUR JIHAD AFZAL AMAL KYU?**

Kehne ko to Nabie karim ﷺ ne do amal batlae, ek iman, aur doosra jihad, lekin agar zara gor kare to isme saara deen aagaya, is



liye ke yaha "qitaal" nahi laae, balke jihad ka lafz laae aur jihad ka mana hai,

Allah ke raste mein koshish karna, aur ye koshish kisi ek tariqe ke saath khas nahi, balke saare amal jinme apni islah ki koshish, apni bimariyo ka ilaj ye sab is jihad mein dakhil hai, aur ba-qaaida "qitaal" bhi isme dakhil hai.

**KONSA GULAM AZAD KARNA AFZAL HAI, KISI MUSALMAN KI USKE KAAM MEIN MADAD KARDO, APNE BURAE SE LOGO KO BACHAO:**

Raavi kehte hai mein ne doosra sawal kiya, me ne puchha Ya Rasoolallah! Konsa gulam azad karna sab se afzal hai? Us zamane mein gulam huva karte the,

Jawab mein Nabie karim ﷺ ne farmaya: jo gulam apne malik ke nazdik sab se zyada nafees aur jiski qimat zyada ho, aise gulam ko azad karne mein zyada sawab hai.

Raavi ne phir arz kiya Ya Rasoolallah! Agar mein ye kaam na kar saku? Yani bahut aala darje ka gulam na azad kar saku? To phir

konsa aisa nek amal hai jiska faaida muje pohche?

To Nabie karim ﷺ ne farmaya: tumhare liye neki kamane ka rasta ye hai ke koi aadmi kaarigar hai, tum iske kaam mein madad kar do, ya kisi aadmi se kaam thiek se nahi ho raha hai tum uski madad kar do, ye tumhare liye baise ajr o sawab hai, is se maloom huva ke kisi musalman ke kaam mein thodi si madad kar dena, ye bhi sawab ka kaam hai isko mamooli nahi samajna chahye.

Raavi ne phir arz kiya Ya Rasoolallah! Agar mein apni kamzori ki waja se baaz amal ko na anjaam de saku to?

Nabie karim ﷺ ne farmaya: agar tum nek kaam na kar sako, to bhi tum apne aap ko mahroom mat samjo; albatta ek kaam kar lo, wo tumhare jaan ka sadqa ho jaaega, wo kaam ye hai ke tum apni buraee se logo ko bachao, bas is baat ka ahtemam kar lo ke meri zaat se kisi

ko takleef na pohche, na kisi amal se, na kisi baat se, na kisi ada se.

### Jaanwaro ki teen qisme:

Ehyaul uloom mein Imam Gazali رحمۃ اللہ علیہ farmate hai: Jaanwaro ki 3 qisme hai,

Ek qisam wo hai jo logo ko sirf faaida pohchatati hai, nuqsan bilkul nahi, jese bhes, bakri wagera, ye jaanwar apne gosht, apne doodh, khal wagera ke zarie faaida dete hai, nuqsan kuch nahi dete.

Doosre qisam wo hai jo logo ko sirf nuqsan pohchane ke liye peda ki gai hai, faida kuch nahi dete, jaise saap bichhoo, wagera ke sirf takleef hi dete hai,

Teesri qisam jaanwaro ki wo hai jo kuch faaida bhi pohchate hai aur takleef bhi pohchate hai.

Is ke baad Imam Gazali رحمۃ اللہ علیہ farmate hai: tum to ashraful makhlooqat ho, kumaz kum tumko bakri, bhes ke darje mein to hona hi chahiye, ke tumhari zaat se doosro ko faaida hi pohchae, nuqsan na pohchae,

Aur agar tum logo ko takleef pohchaoge to phir tum saap aur bichhoo, ban jaaoge, jo doosro ko takleef pohchate hai, phir tum mein aur in mein koi farq nahi reh jaaega, is liye Nabie karim ﷺ ne farmaya:

Tum apni buraee se logo ko bachao.

### Aadmi banna ho to yaha aajao:

Hazrat Thanvi رحمۃ اللہ علیہ ke yaha is baat ki talim va tarbiyat sab se zyada hoti thi,

Hazrat farmaya karte the, agar sufi aur darvesh banna ho to kahi aur chale jao, aadmi banna ho to yaha aajao.

Aadmi ka kaam ye hai ke apni zaat se kisi doosre ko takleef na de, is liye Nabie karim ﷺ ne farmaya:

Tum agar koi nek kaam na kar sako to kumaz kum doosro ko apne buraee aur takleef pohchane bacho.

Allah Taala hum sab ko in baato par amal karne ki taufiq ata farmae Aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Reference: Islaahi Kutbat Urdu V23, mein se Majmoon Ka Khulasa Kiya Gaya Hai.